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*THE  
VIRGIN BIRTH  
ILLUMINED*

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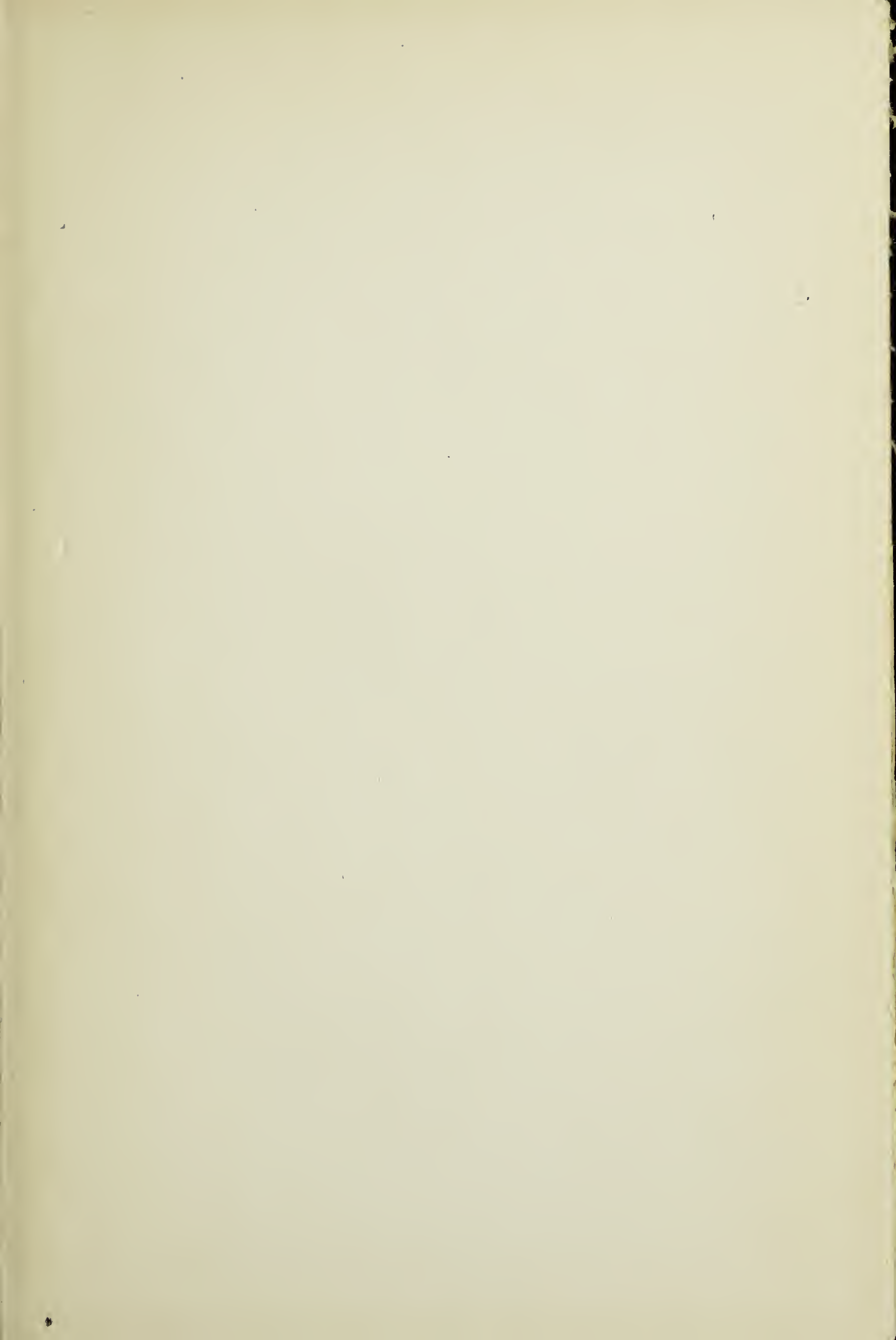


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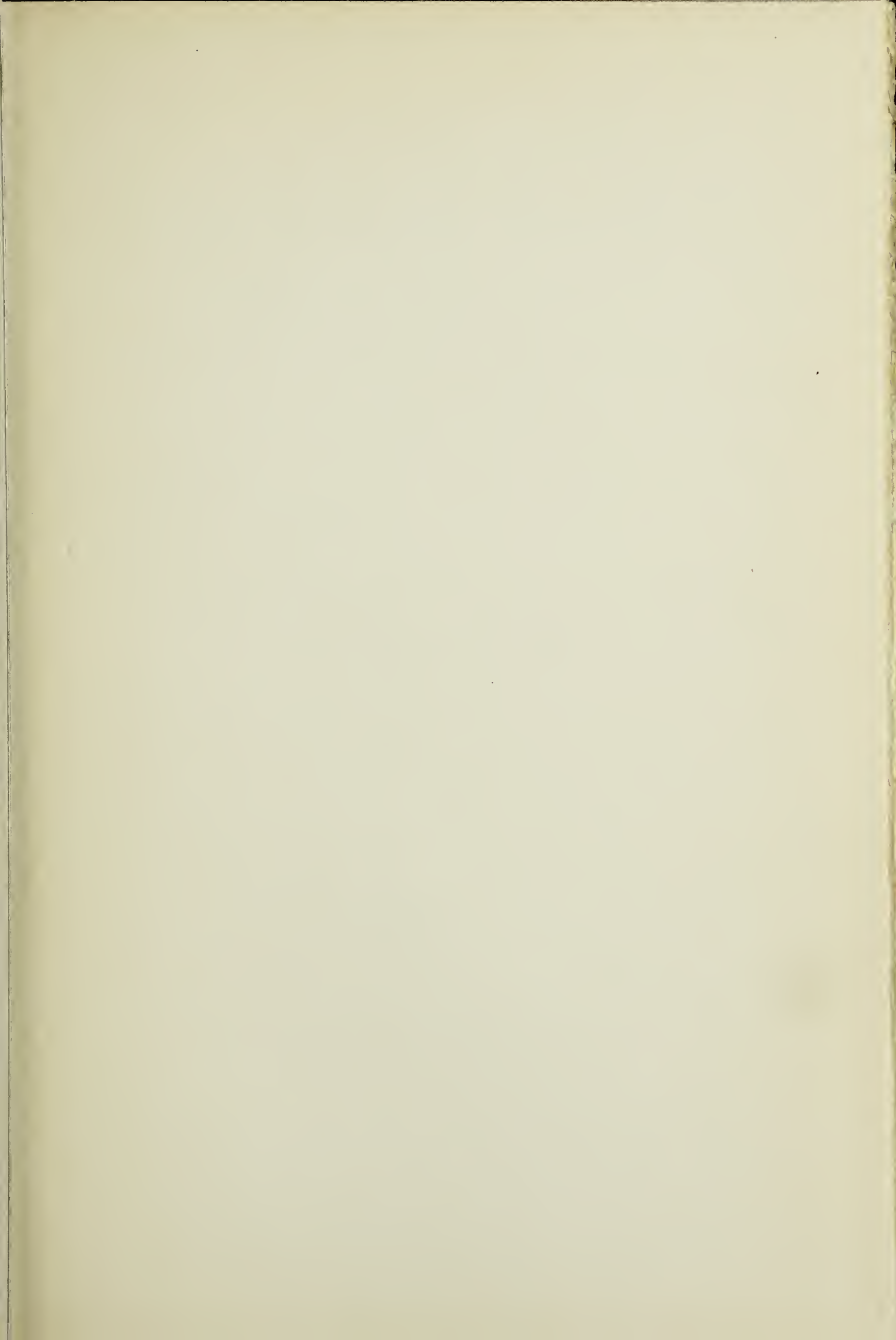
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# The Virgin Birth Illumined

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A Recension of Fundamentals

A. M. 4004—A. D. 1

*By* A Modernist.



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“Before deductive interpretation of the general truths there must be some inductive establishment of them.”

Herbert Spencer.

“Therefore the Lord Himself shall give you a sign. Behold a Virgin shall conceive and bear a Son and shall call His name Emanuel: Butter and honey shall He eat that He shall know to refuse the evil and choose the good.”

Isaiah 7. 14:15.

“In Christianity scarcely any other single circumstance has contributed so much to the attraction of the faith as the ascription of virginity to its female ideal.”—Lecky, European Morals I. III.



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## *Foreword*

This defense of the Virgin Mother of Christ, suggested by the shades of the Prophetess Anna, Thos. H. Huxley, another Biologist, Dr. Samuel David Gross and three priests, is not an apology but is necessitated by the heresy trials and higher criticism, which, by spreading abroad half-truths, makes a most difficult way for already handicapped womankind by intimating a fraud that threatens to bring into contempt all the "evidence" and casts a slur on Christianity that is not warranted.

For more than twenty years I have held my peace though often sorely tried by the indignities offered the Virgin in the rejection of her sacrifice. I feel that the time has come for the truth to be told whether from a revelation or the logical leading through deep research. The fact that my genealogy traces in an unbroken line back to ninety years before the Christian era may be of interest. A Saxon who lived in the Mendip hills no doubt heard much of this Virgin birth from Joseph of Arimathea who was a witness called by the Prophetess Anna.

“Where there is no vision the people perish.”

## THE VIRGIN BIRTH ILLUMINED

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### The Annunciation—The First Mass

All day the smoke of incense filled the air;  
All day on Temple altar seethed the flesh  
Of "firstlings of the flock," and now outside  
The Temple gate there tarried two.

Long had  
They waited on the Lord for one was daughter  
Of that Phaniel who was of tribe

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Of Aser. She was fourscore years and four  
And she had vowed a vow when from her gaze  
Had passed the husband of her youth. Now heavily  
She leaned on staff and spake to Simeon.

“Didst see, oh Simeon, the blemished lamb  
Was led away to baser use and how  
The man who guided it was grieved? It was  
The firstling of his flock and his a contrite  
Heart. Oh! I am weary, Simeon, of these  
Priests’ sacrifice! I could no longer stay  
Did I not know that still God’s presence in  
The Ark makes this my place; did I not know  
Our Father Moses knew aright the first  
Sad steps these people still must go. ‘Through weal  
And woe’—God willed it so because He would.  
But now I feel the time has come when He  
Would lead His people up from this Red Sea  
For yet a closer walk with Him and we  
Are called, oh Simeon, to labor with our God.”

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*The Annunciation—The First Mass*

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“What dost thou prate of, woman?” said the man,  
Impatiently, though he drew back to hear  
For this was Prophetess and she was old.

“Thou knowest, Simeon, how often and again  
The visions trouble me—even as our  
Great Daniel, and how I wrestle oft with deep  
And mighty matters of the Law. But never  
Yet till now have I beheld the palm-tree <sup>1</sup>  
In my dreams and never yet till now  
Hath <sup>2</sup> Jeremias come: but I beheld  
Them both last night, and now I know Messias  
Comes and we must gird us for our work  
For we are called of God.”

“Ah, Mother Anna,  
But thy years protect thee I’d bid thee hence  
To rest. We are too old for this great work.”

<sup>1</sup> Tamar,—palm

<sup>2</sup> In Jewish tradition a vision of Jeremias meant “Messias comes.”  
See note 35.

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“But, Simeon, to none but our years comes the lore  
When ‘coming events cast their shadows before.’  
True, I am weary and the time grows short. But that  
I learned from Egypt how I might renew  
My strength, I would long since have slumbered with  
The dead, and thou must know, oh Simeon, that after  
The allotted span, the three score years  
And ten are gone, are spent in duty and  
In work, we may if further work remains  
Take from what food we may, even we Essens,  
Even as great King David ate the Temple  
Shrewbread. And thou canst not escape, priest  
As thou art. God bids me summon thee; also  
Our kinship.

“Thou knowest that our strict sect  
Hath no food that can gird my worn body for this work.  
The little cruse of oil I brought from grove  
Of far off Athens is now spent save a few  
Drops; yesterday I feared that I must use  
Them on mine own head, so worn was I with care



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*The Annunciation—The First Mass*

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And so long had mine anointing failed. Those sacred  
Drops must wait for greater head than thine  
Or mine!

“But thou must leave me now and send  
To me the Maiden that goes yonder; she will  
Bring a cooling draught and guide me hence;  
And thou, oh Simeon, must meet with me at Siloam  
Tomorrow at the dawn and with thee food.”

And at the dawn came these two to the pool  
Fast by great David's gate. The man was stern  
And sad, and often to the East he turned  
And bowed him down, the while he gave unto  
Her hand a leathern cruse. The woman stood  
A moment gaunt and still beside cool Siloam  
And then with trembling staff she touched a flower  
That nestled there and said,

“See'st thou this flower,  
Oh Simeon? This to thee a purple blossom  
Is and nothing more: to me it is  
The loosen-strife, and thou and I must eat

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*The Virgin Birth Illumined*

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Of it ere we can draw in this stiff yoke  
Confronts us now. Is't but a symbol? Well,  
I crush it now in this good juniper.  
May it give strength and may God bless it to create  
Good. Have patience, Simeon, for thou must know  
That that great day draws near that we have longed  
For; All signs and portents tell it is upon us.

“When in that dreadful vision Jeremias  
Came, the words were <sup>3</sup> Zachariah's, ‘Not  
By might or power but by my Spirit, sayeth  
The Lord of Hosts,’ and round about me shone  
The light of seven lamps and I beheld  
Two olive trees and near them a form all clothed  
In white, and a voice said, ‘The hands of Zerrababel  
Laid foundation of this house and who  
Shall finish it? The Lord of Hosts hath sent

<sup>3</sup> Zec. IV.

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*The Annunciation—The First Mass*

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Me unto thee for who hath despised the day  
Of small things?’

“And I lifted up mine eyes  
And behold there came out two women and the wind  
Was in their wings for they had wings like storks,  
And they lifted up the <sup>4</sup> bath-kol between the Heaven  
And earth and I said to the angel, ‘Where  
Do these bear the bath-kol?’ and he said, ‘To build  
It an house in the land of Shinar and it shall be  
Established there on her own base.’ <sup>5</sup> And what  
So fit a place as Shinar, Simeon? The place

<sup>4</sup> bath-kol. A kind of oracular voice frequently referred to in the Talmud, the later Targums, and rabbinical writers, as the fourth grade of revelation, constituting an instrument of divine communication throughout the early history of the Israelites, and the sole prophetic manifestation which they possessed during the period of the second temple. From the death of Haggai, Zechariah and Malachi, the Holy Spirit (which, according to the Jewish distinction, is only the second degree of the prophetic gift) was withdrawn from Israel; but they nevertheless enjoyed the use of the Bath Kol.

Century Dictionary.

<sup>5</sup> Zac. V.

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*The Virgin Birth Illumined*

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Our fathers called 'God's golden cup,' wherein  
Was gathered blood of kings and all that makes  
For strength and power.

“Dost think so vain a thing,  
That all so soon our yoke is fallen from us?  
Dost think because the Groves are overthrown  
And Baal's sacrificing priests cut down that we  
No more doth eat the accursed food? Behold!  
The self-same wine thou servest on the altar  
Doth set the people's teeth on edge with thoughts  
Drawn from a pagan source. Unless the stream  
Be purified we perish. God grant that thou  
And I have strength to our part in this!  
Entreat him, Simeon, oh thou who art so near  
The Ark, to hear our supplication!

“Nay,  
Turn not thus away, for thou art chosen still  
To help. By ancient sistrum Essen calls

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*The Annunciation—The First Mass*

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Unto the great Temple—'Wake and Help!' ”

The man turned and beheld her there transformed;  
The fever inspiration lent a robust  
Glow to her gaunt form and as she drew  
From folds of coarse white robe the ancient  
Instrument, her voice grew strong, and mingled with  
Its clash, "In Temple of Isis awaiting a crisis  
My father's mother served, and she was a Priestess'  
Daughter, who ne'er from duty swerved!"

The Priest

Rose stern and cold as if to go. The woman  
Cast the harp aside and cried, "Twas but  
To strike a chord would lead our thoughts back to  
The past for fleeting moments view.<sup>6</sup> Thou knowest

<sup>6</sup> Evidently here is a kind of intuitive realization of what scientists in the years that followed co-related and established. Vide Prof. Huxley, "It may be laid down as a rule that, if any two mental states be called up together, or in succession with due frequency and vividness, the subsequent production of the one of them will suffice to call up the other—and that whether we desire it or not."

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*The Virgin Birth Illumined*

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Well my heart is with the Temple here  
And ever has been. Strict as thyself I serve  
The great Jehovah. This labor is for Him!  
Our father Ezra there in Shinar, oft  
Deep brooding over wondrous lore found that  
Great Isis was our Mother Earth, the Ceres  
Who doth nourish still in her great womb  
The temple that we dwell in while we wait.

One day while I did ponder deep on this  
And while I sat by western wall, outside  
The gate a wandering minstrel sang,—‘He  
From the gods this dreadful answer brought,  
‘O! Grecians, when the Trojan shores you sought,  
Your passage with Virgin’s blood was bought;  
So must your safe return be bought again  
And Grecian blood once more atone the main.’<sup>7</sup>

<sup>7</sup> Virgil—Aeneid 11. 115.

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*The Annunciation—The First Mass*

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If for the heathen, Simeon, how much more true  
For us who art called more to sacrifice.”

A moment yet the man stood still in awe,  
The form before him trembled and sank down.  
“Give me thy hand to yonder seat, oh Simeon.  
Sometimes forgetting I grow old I stand  
Too long. ’Tis well that not to-day is thine  
Or mine to serve at other altar, for I  
Have much that must be told to thee, for see’st  
Thou not the times are all fulfilled?

“Nay, I  
Am not mad nor heathen. Thou knowest well  
My days are spent in serving near the Ark.  
There is no priest nor prophet that doth stricter  
Serve the God of Israel. Thou knowest, too,  
That ever yet I came to Ark the seven  
Years from my virginity were spent

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*The Virgin Birth Illumined*

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With one who taught me well the lore too oft  
The husbands keep unto themselves. Thou knowest  
How at Ramah I was schooled. Is't strange  
Then that I do summons thee, for I cannot  
Alone prevail? For never yet was given  
Great birth on earth to anything but that  
Our God called two or more to act.

“But harken

Simeon, more than a score of years  
Agone, one day I sat here worn and spent  
With toil. There came a man who bent with years  
Was leaning on this staff. He said, ‘I come  
From Nebo’s mountain; from long fasting in  
The cave where Jeremias hid the altar  
Gifts, and some I now restore. For thou  
Art daughter of a worthy tribe and being  
Tribe of Aser, thine the task of writing



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*The Annunciation—The First Mass*

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Down the lineage from Judah. The staff<sup>s</sup>  
Is Judah's that he sent to Tamar. Hosea  
Sayeth 'By a prophet brought the Lord  
Our Israel out of Egypt and by a  
Prophetess was he preserved.' See thou  
To it, daughter of that great tribe who dipped  
Their feet in oil.' And he was gone.

"About

The staff was tied a sleeve from a priest's robe  
And in it as within a bag three golden  
Mice, some golden powder in a box  
And seven small bones. Tied fast within the faded  
Fringe a mitra shell and on a parchment,  
This,—'The dust is from the golden calf  
That Moses ground and made all drink of it;  
But this aside my father's father kept.

<sup>s</sup> This staff is probably the one referred to in the Roman Douay Bible in Genesis XXXIII "and Jacob worshipped the staff."

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*The Virgin Birth Illumined*

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The bones are Joseph's found by one, Anna,<sup>9</sup>  
Who long sought them. These to a Joseph who  
Comes now.'

"I was astonished and fell down,  
The staff still in my hand fast fixed, and while  
I lay, there came with mighty force our father  
Ezra's words, 'Haste to a field of flowers  
Where no house is builded; there seven days  
And eat but honey from the flowers and search  
The scriptures.' To the law and the testimony  
The evidence is all in!

"And I went  
Down to Egypt, to Nitra-Vallis. Remember  
Tribe of Aser is most fit, oh Simeon,  
For genealogies, and when I read,  
'I will strengthen the house of Judah and I  
Will save the house of Joseph, so sayeth

<sup>9</sup> Jewish Encyclopedia.

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*The Annunciation—The First Mass*

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The Lord to Isaiah and the remnant that  
Is escaped of Judah shall again take root  
Downward and bear fruit upward.' I was afraid!  
When I remembered our tradition of Seth  
And a 'seed that shall come from another place'  
I was afraid.

    "I pondered long and find  
There is but one man who is left of Judah's  
Loins and he an Essen who is like  
To pass without descendant, so strict he keeps  
The fasts of that strict sect. Behold in thy  
Mind's eye far back to Judah goes lineage  
Of that strict carpenter to Tamar's son,<sup>10</sup>  
And scarlet thread bound hand of his twin brother<sup>11</sup>  
Is cord that leadeth to a Virgin dwells  
With us; And virgin she must be who bears

<sup>10</sup> Pharez—Genesis XXXVIII.

<sup>11</sup> Zarah—Genesis XXXVIII.

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The great Messiah! Up, Simeon, and harken  
To <sup>12</sup> Isaiah! 'Behold a virgin shall  
Conceive and bear a Son and He shall call  
His name Immanuel. Such butter and  
Such honey shall He eat that He shall know  
To choose the good and let the evil go.'  
And I remembered this in Nitra-Vallis."

The priest bowed low obeisance to sacred word  
Then turned astonished gaze to her rapt face.

"Thou knowest that I dwelt there seven years,  
Then I came straight to Anna, Joachim's wife,  
Because in my forecasting they stood next  
In line. She pondered deeply in her heart  
And lived accordingly. And oft to Nitra-  
Vallis they both went and there, as I,  
Ate but the honey from the flowers.

<sup>12</sup> Isaiah VII. 14-15.

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“The fasts  
Of Essen make one child the mede. When I  
Received it from the mid-wife I rejoiced  
And I anointed it with sacred oil  
From altar in the East! And if it be  
Of Istar, so mote it be. Three times have seven  
Years gone by since then and we have cherished  
Her and guarded her with prayer, for well  
We know a Virgin must be chosen soon,  
<sup>13</sup> And we have long born her before the Lord  
In supplication and with prayer. While strict  
Her fasts, her step is fine and free. Behold  
The Maid; she comes from many lands and in  
Her hands she holds the secret of a nation’s  
Peace!”

Before them on the path to David’s

<sup>13</sup> Tradition says that our Lady at the age of three was presented by her parents to God in the Temple.—Manual of Holy Catholic Church. McGovern and Bishop Quigley Imprimature.

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Gate there came a band of women and one  
Of them bore turtledove.

“Nay, she is Essen:

The dove is for Elizabeth who is  
Her kinswoman, and who would sacrifice  
Again, so fearful she that Zacharias  
And herself have sinned, because he speechless  
Goes since now these seven weeks. But softly,  
Simeon! By my prophetic soul  
The red meats of the altar make a potent  
Feast when, filled with altar incense, a priest  
Bears them home to wife who waits for him  
Impatiently. And I have marked that she  
Is tribe of Aaron. Ah, daughter of the Asur  
Doth deep in Scripture delve! Nay, wonder not  
That Essen comes with gift of sacrifice:  
Too long have they been separate. Ah, some  
Must enter in, and from this strict sect must

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*The Annunciation—The First Mass*

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A Joseph and this Maid, and, as the Mari  
In great Caesar, there be many Judahs  
And Tamars in these two!”

Now angrily

The old man rose, “What? Tamar! Harlot? Let not  
The name—”

“What wilt thou, Simeon? Be yet glad  
That Canaanitish woman was not this  
Maid’s source. The Lord wouldst not a Canaanite  
Who also was of <sup>14</sup> Addullam! But harken, this  
Same Tamar was by our great Judah justified;  
For when he found aright that she did know,  
When he came comforted from his wife’s death  
His way lay back with Shuah to the Canaanites.—  
Nay, Nay, oh Simeon, there was no wanton  
Here. Doubt not long study in her father’s  
House, where she dwelt strict when Judah’s sons

<sup>14</sup> The cave of Addullam was a too congested refuge of the unfit.

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*The Virgin Birth Illumined*

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Had failed, had made it plain that Israel's hope  
Was Judah! If she believed that she alone  
Stood there between great Judah and this Shuah  
And Canaanitish Addullam,—her's the sacrifice! <sup>15</sup>  
Her name shall stand as fair as thine or mine  
At that last day! And all the men testified  
There was no harlot here, and though Rahab's scarlet  
Thread has run far down the ages, it  
Shall yet be white as snow when this great Tamar's  
Daughter shall bring forth God's Son, our King.

“Nay, hear me, I must speak or die! Return,  
Oh Simeon, the sacrifice that she  
Must make! The women of her tribe have ever  
Been, while still most fair, of yet such good  
Repute that even Ruth stood blameless in the  
Line. Ah, this name shall be illustrious

<sup>15</sup> “Is anything so astonishing,” etc. Self-Interpreting Bible, Gen. VIII, Page 27.



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*The Annunciation—The First Mass*

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In Bethlehem.—

“Peace, peace! Oh, Simeon!

The time grows short and I am weary: but that

This hope gives life I could no longer serve.

Great Jacob sayeth, ‘The scepter shall not depart

From Judah; <sup>16</sup> another lawgiver shall come

From between his feet when Shiloah comes.’ Mark

Siloam, the Virgin, that Joseph and another! <sup>17</sup>

Oh father Ezra, oh Mighty God! What means

This thing? Oh thou and she and he, we all

Doth serve but God’s <sup>18</sup> necessity, not me!”

Amazed, he gazed where she sank down, then stooped

To raise her and hurriedly drew forth from his robe

A draught that he had brought.

<sup>16</sup> See etymology of “Nor”.

<sup>17</sup> Edershein mentions two Josephs.

<sup>18</sup> See definition of “necessity.”

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*The Virgin Birth Illumined*

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“Oh, woman, hath  
Thy juniper or thy fasting made thee mad?  
Or thy great years o’ercome thee? But drink again,  
Revive thee and come hence.”

She drank it deep,  
A moment rested and rose up, “Not hence,  
Oh Simeon, until I charge thee: straight  
From altar serve to that same carpenter  
The reddest meats for seven times seven days,  
A day for each his years. Take from the golden  
Powder Caleb saved, yes, even pagan;  
Mix with it powder from this box. ‘Tis lime  
<sup>19</sup> From bones of King of Edom who’s father  
Burned them; a daring woman gathered some  
In a small ivory box carving his name  
Thereon; her children’s children treasured it;  
The one who gave it me had never opened

<sup>19</sup> Isaiah XXVIII.

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*The Annunciation—The First Mass*

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Because the ivory box was sealed so close.

“One night when I searched in the dark for staff,  
Had fallen by my couch, a glowing circle  
Met mine eye; falling, the staff had loosed  
The cover of the treasured box so that  
A little scaped. Quick flashed some words that sage  
Of Ramah said; I knew that I must burn  
Some bones of Joseph and mingle with this,  
Restoring thus birth-right of Esau against  
A day of reckoning!

“Now half of this  
Upon the meats and half in sacred oil,—  
Peace! hear me!—at night anointing his  
Right ear, his palms and his great toe, burning  
The frankincense that be the prayers of saints  
Close by his couch according to our Law.<sup>20</sup>

<sup>20</sup> Levitical.

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Guard well the man and on that last great night  
Contrive that he shall sleep near Siloam.  
Nay, I am not mad! thy priestly training may well  
Find way when thou shalt meditate on this.  
Oh softly, as Ramalia's son, go, Simeon,  
But keep thy mind's eye raised to God! He will  
Support thee in this thy labor. There can  
No evil enter here or this will fail.

“Make clean thy hands and all thy garments, too;  
Bring a fair lamb's-skin, that one thou offered up  
For Joseph's sin perchance.” half scornfully,  
For she was Essen,

“But so thou cleanest it  
Make dry and soft the skin; place where this Joseph  
Lies that last great night with the clean inner side  
Next his clean loins. Now God hath kept in our  
Tradition clear for a great purpose and because

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*The Annunciation—The First Mass*

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He would, the record still of Err's sad brother.  
Sometime our God brings good from ill when prayers  
Of righteous much avail, and two or three  
Are gathered and the cause is good! On that last night  
When he is deep in sleep, dost thou, if hast  
Not lost thy skill, bring from 'lascivious lute'  
The sounds that David drew. His was the voice  
That <sup>21</sup> pleased our God! Bring all thy priestly skill  
To this, but bend thy knee to the Most High;  
Be ready there with clean altar spoon, a labis!

"Guard well this shell <sup>22</sup> I give to thee, the same  
That petrified with cunning skill was held  
In Moses' hand and Josuah's when God  
Carved out His law on Sinai. Only

<sup>21</sup> Psalms XVIII, 50. "Great deliverance giveth he to his king; and sheweth mercy to his annointed, to David, and to his seed forevermore."

<sup>22</sup> Tradition does not mention clearly that this was Terebra, but it was undoubtedly a mitra shell.

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The point is worn, open and smooth; the parchment  
That was round it in the sleeve told but  
How it was used and given by Joshua  
To one he loved, who placed it with the Altar  
Gifts deeming it true that if 'The stones'<sup>23</sup>  
Had heard the word of God' much more the shell  
Had heard, and might also 'be witness if they  
Denied their God.' Ah! I have held it in  
My hand and prayed at midnight when beneath  
The stars I wept while I remembered Sion!  
Beseeching God to show to me what my  
Work was and let me finish it and go  
To my long rest: ah, I am sorely spent  
With this great search! and never ostra in  
Great Athens did more banish men than this  
Shell me from rest and peace.

<sup>23</sup> Vide Joshua 24-27, also *Bible Student and Teacher*, October, 1907.  
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“And not the least  
Of mine affliction is thou doubtest not  
But I am mad and will not lend thine office  
To this cause; yet cannot I alone  
Prevail, for never yet was great birth given  
To anything that God did not call two  
Or more to act!”

The old man rose with sad  
Stern face hard set, “Thy speech, oh Prophetess,  
Filled so with heathen lore would make my priestly  
Ear turn <sup>24</sup> stone but that thou temperest it  
With God’s own holy word. But surely this  
Were sinful seed could not be used for good  
E’en in thy magic shell?”

“Nay, Nay, Simeon,  
This is no ‘sinful seed!’ For seven times seven  
Years the man has blameless lived; with strictest

<sup>24</sup> Vide Egyptian research in 1910.

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Sect here formed a body that is good.  
The substance of the seed is made long e're  
The wine and feasting bring it forth; the lime<sup>25</sup>  
But makes him more of what he is. Ah, not  
To youth could this for good be given for it  
Would make such clamour in the blood, could not  
Content to learn life's lessons and its work:  
And to great years like thine and mine 'twould bring  
But sad confusion. He must not know—ah, thou  
Wouldst have sore task to bring this Joseph to  
Consent to this, for we know his sect holds  
'Twere sinful act for man to use the great  
Jehova's creative with only aim  
To enjoy a fleeting pleasure without desire  
That there be created another voice  
To praise our God! And verily would God

<sup>25</sup> Late research has found that the phosphorus in buried bones is both a blessing and a curse to humanity, according as it is used by ignorant or wise, good or bad.



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*The Annunciation—The First Mass*

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Punish it and it would bring e'en to the third  
And fourth of any generation confusion,  
And curse that fell on Addullum.—An this  
Were true, so verily if with right purpose  
He were used to further 'greatest Birth'  
He shall go scathless up to meet his God!  
More than the 'thousand years' have purified  
The line from all the thoughts that Judah's sons  
Of Addullum had wrought. Perchance the last  
Spark that remains may still be used for good  
If blown by the right breath!—I leave it to  
Thy priestly skill with David's lute. From agnus <sup>26</sup>  
Custus, growing near, bring long clean stalk <sup>27</sup>  
And from the dove, thou offerest for Elizabeth,  
The long clean channel where soft song comes forth.

<sup>26</sup> Abram balsam.

<sup>27</sup> There was some confusion in the vision as to whether this stalk might not be Calamus instead of Agnus Custus.

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*The Virgin Birth Illumined*

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May priestly <sup>28</sup> lore and long meditation serve  
Thee: I will not despise them if they but serve  
Us now.

“My own task is far greater! God  
Grant me strength if is announced unto the Maid  
God’s ‘call.’ ”

She gazed a moment where the priest  
Fell down, then muttered, “Sisera! where he fell down  
He fell down.”

And went her way, her labored way,  
Her toilsome way back to her cell, both hands  
Fast clasping Judah’s staff that had felt Tamar’s  
Tears. Ah, who can tell but that the sacred  
Oil in Anna’s hand oft left had mingled  
With this salt, this strong great woman’s tears,  
Hid by God’s hand in crevised oak of staff

<sup>28</sup> Knowledge which even in those early days produced an Aesculapious that was so learned his name grew one to conjure with.

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*The Annunciation—The First Mass*

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To be absorbed in years of patient toil  
By the right woman's hand who would not only  
<sup>29</sup> Justify for Tamar but would from long  
Gleaning in great fields be the Creator's  
Instrument, to yet prepare the way for 'Greatest <sup>30</sup>  
Birth of time;' and if revived by this  
From <sup>31</sup> fingertips were sent electric touch  
To well-stored brain, is this a miracle?  
Is this the 'Holy Ghost?'

Her toilsome way  
Lay back by David's gate and there she sank  
Down by the way-side where the Maid returning  
Found her and ministered unto her, restoring  
Her unto her widowed couch within

<sup>29</sup> Herbert Spencer says justice is in the making.

<sup>30</sup> Bacon.

<sup>31</sup> Dr. Barety . . . has attempted to show that actual "neuric rays" are emitted by eyes and fingers, which are susceptible of reflection from mirrors, concentration by lenses, etc. Proc. Soc. Psycho. Research, Oct. 1886, p 173.

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*The Virgin Birth Illumined*

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The cloister'd wall; and she did watch beside  
Her there alone. Revived, the elder gazed  
Upon the Maid with added awe, reminding  
Her as mothers oft in Israel taught,  
To keep all pure within and out, if so  
Be that "the Lord should seek a Virgin for  
The Messiah's birth" she might be found among  
Them. And oft she taught the Maid from that great Daniel<sup>32</sup>  
That was read in schools of Ramah's mountain  
And oft read from the Scripture Isaiah's prophecy.<sup>33</sup>  
So patiently the Maiden tended her  
That her own cheek grew pale and Anna said,  
"Return with thy neighbor women for three days  
And tell them I am waiting still and keep  
The fasts. Ah, woe is me that I must be  
Both Essen and a Prophetess!"

<sup>32</sup> Daniel IX, 23, 29, etc.

<sup>33</sup> Isaiah XXVIII.

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*The Annunciation—The First Mass*

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And when

The evening of the third day came, painfully  
And leaning heavy on the staff, she met  
Her where the setting sun with golden ray  
Soft halo cast around the Virgin's head.  
The quick sense of the prophetess discerned  
The Maiden was renewed and more; the vibrant  
Voice saluting her spoke not of Eessn  
Fasts and her lithe form was tense with bounding  
Womanhood. A great fear fell upon  
The Prophetess and silently she motioned  
That the Maid support her to a stone  
Where she sat down. The oaken staff fell sharp  
Across a beam in western wall; soft echo  
Caught the vibrant sound and Anna raised  
Her head and said,

“O, God of Israel,  
Here let Shecina bide! Now tell to me,

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*The Virgin Birth Illumined*

---

Oh daughter of a truthful tribe, where thou  
Hast tarried and with whom thou spake.”

Now proudly

Turned the Maid with a new grace, “Thou knowest,  
Mother Anna, that my feet have gone  
But in the path that led back to my home:  
That there with mine own mother have I kept.  
Awhile I rested, then joined the women in  
Their tasks. The woman I went down with staid,  
But my own mother, to guard me well, came far  
As Siloam and there this daughter of  
The Saducees was waiting me and I  
Did rest but for a moment and plucked this.”  
Red rose she held lent glow to sun-browned cheek,  
Where now dark lashes trembling gently, fell.

“And who was there that spake with thee, oh Maid?”

A moment and the cheek outvied the rose;

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*The Annunciation—The First Mass*

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But she was Essen yet and brave she spake,  
“It was a Councillor that comes and goes  
By David’s gate.”

“What were his words?” compelled  
The Prophetess, sternly, but the Maid was brave.

“The words, oh Mother Anna, were to me  
A summons from the strict sect where I bide,—  
‘I have a feeling for thee I have for none  
Other in all the world; begun when I  
First saw thee, it hath grown but greater day  
By day!’ ” The words came softly but she raised  
Proud head.

“And thou?” sharply, the Prophetess.  
“ ‘I am of Essen; thou must respect me well.’  
And I ran here,—but I repent me now.”

“Thou dost well!” so sternly misinterpreting  
The elder rose, “But thou art not well suited

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*The Virgin Birth Illumined*

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To Essenic fasts: behold this day thou art  
Bethrothed to Joseph of thine own sect, if they  
Will have it so, and mine the task to reconcile  
Them to it."

"Nay, nay, oh Mother Anna, think not  
That I would marriage seek, I was most mad  
To speak, but thou compell'st me. Behold I am  
Content and I am Essen and may not wed."

Next day the Councillor sought out Anna.  
"Peace! Councillor! she is of the Lord's annointed.  
Wouldst thou cheat the Almighty of His own  
And this great race? Nay, verily, thou canst  
Not. Behold she is this day bethrothed to Joseph  
Who goes there!" Beyond them on the path  
A carpenter.

Amazed and angry the man  
Rose up, threw back proud head that crowned a manly



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*The Annunciation—The First Mass*

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Form. "What? woman! tis but her father's brother  
That goes there, staid now with two score years  
And ten while she is not the half. Thou knowest  
He's not fit mate for this fair Maid."

"Whatever  
Hast thou from her, what word, Councillor?"

"Ah, well  
Thou knowest the maid must needs be often sought  
Before a word, and 'tis but thrice I have  
Been blessed with vision of the Maid and each  
Of these her mother or thyself attended."

"Speak, son of old Abmelech of Ramah!"

" 'I am of Essen; my fasts are strict; respect me! ' "

"True this were all, but the soft rose that bloomed  
Belied her words. Nay, I must have it from her,  
From her own lips, ere I go home or cease!

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*The Virgin Birth Illumined*

---

If thou so constant and she, too, canst wait  
Awhile—the while we seek Jehovah's will—  
It may be she is called for His great work!  
For three score days keep to thyself and parchments;  
Seek not the Maid, for guarded close none toucheth  
Her.

“Nay, nay, be still! Thou wouldst not call upon  
Her God's great wrath, and for a fleeting pleasure  
Consign thee both to Gehenna? It is not strange  
To me that thou didst meet the Maid beside  
That Siloam where often and again great souls  
Have met! The waters of Shiloah that go softly shall wait  
No longer for the Lord's annointed one!  
Dimly the bath-kol in mine ear is sounding,  
Dimly our great Isaiah, the call to Cyrus!  
The two-leaved gate! our Hezekiah! Shiloah!

“I thank the sage that taught thee, oh Councillor;

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*The Annunciation—The First Mass*

---

Though few thy five and twenty years, thy training  
With my long searching must truly bring us  
To know the truth. And if the Maid be not  
Afraid,—Oh, father Ezra, oh Mighty God  
Sustain us all! But harken, Councillor,  
The Maid knows well her part, and never dream  
That she will falter in it. She promises  
That she will never falter in it! If she  
Be called of God for the Messiah's birth,  
Thou knowest, thou nor she nor I must fail:  
And if she be not called, then she shall choose  
Of these Josephs and I will into cloistered  
Cell to die, frustrated of my hope,  
And Israel waiting yet her King."

“Oh, woman,

Thou art mad from thy long search, mad with  
A Rashi vision that doth make me mad.”

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*The Virgin Birth Illumined*

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“Nay, Councillor, 'tis thou art mad if thou  
Dost think that now the times are all fulfilled  
That thou canst overthrow the Lord. The Maiden  
Is the Lord's for yet three months! To the law  
And the testimony.—But I am spent; I go  
To rest. Meet me at Siloam at dawn.”

At dawn he stood with haughty mien and eye  
Demanding. The Prophetess came slowly, bent,  
With both hands on the staff and spake unto him.  
“Not I, but God calls thee as He calls her,  
And if there be great sacrifice, so mote  
It be! If from the compurgation<sup>34</sup> she  
Must face when she goes into Siloam,  
She standeth clear and ordinate and seven  
Witnesses, for seven is the light,  
Can testify that never mortal man  
Hath touched her, 'she shall shine as shine the stars

<sup>34</sup> An old Graeco-Roman observance.

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*The Annunciation—The First Mass*

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In heaven and queens shall be her nursing mothers!  
Verily our God sent thee, oh Councillor.  
Just yesterday I was distraught—but now  
That thy great love and hers and mine and Simeon's,  
A quadrature, another Joseph, a Roc,  
A pentangle—

“Nay, not mad. Dost thou not know  
How great must be the sacrifice that crowns  
The ages and all other sacrifice and makes  
This final? But Councillor, this Ordae Missi  
Must come soon. Behold it nears the <sup>35</sup> Ides  
Of Mars. Nay, not all war; dost know in Ides  
Of Mars so softly nature sends up in  
The vine the great God's impulse? I cannot tell  
Thee all. Trust me, or trust the God who guideth  
Me.

<sup>35</sup> The birth of the Messiah is to take place when Jupiter and Saturn meet in the constellation of Pisces, making resurrection name Christos. Erythea. Egyptian Legend.

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*The Virgin Birth Illumined*

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“This pool where thou didst meet her, turn  
Aside from stream above it a small rivulet  
Above among the rocks so it falls gently  
To one side. If our great Hezekiah  
Could contrive with force to turn a greater  
Stream, it were not hard for thee to fashion  
Fountain for the Maid. And if canst not  
Alone, call Nicodemus, thy good friend,  
Well versed in Archimedean lore. Dost thou  
Recall when altar stones were cast aside  
When a new altar builded? Alas the day!  
I’ve cried, for one of them was that which Moses  
Did let fall. ‘Twas cherished long by Joshua  
Because he knew the labor and the sweat  
That went into it and it had also ‘heard  
The word of God.’ The half was builded in  
First altar by one he loved. When he the new  
Altar builded, this rejected was but by

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*The Annunciation—The First Mass*

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Another kept.—This rejected shall become  
The center Rök of this compurgatory ordae.  
If thou shouldst lift stone covering my father's father  
Made, thou wouldst behold the stains were made  
By sacrifice. But lift not covering until  
I bring the Maid, but place the stone where thou  
Dost bring the rill."

“O woman, truly thou  
Art mad, mad and distraught: but that the Maid  
Commands me I'd defy thee! For her I go  
To do this thing, but remember, that never  
Hawk watched keener than mine eye the Maiden's safety.”

“Peace, Councillor, she shall be watched by seven,—  
Three women and three men and God the Holy Ghost.  
Haste to thy part in this, I go to rest.”

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*The Virgin Birth Illumined*

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At night within the cloistered cell the Maid  
Lay in a troubled sleep, when a strange singing  
Sounded in her ear, <sup>36</sup> "Hail! thou that art  
Highly favored. The Lord is with thee. Blessed  
Art thou among women! At thy supplication  
The command came forth and I am come to show  
Thee for thou art greatly beloved, therefore  
Shalt thou understand; consider the vision!  
Behold thou shalt conceive in thy womb and bring  
Forth a Son! And He shall call His name Immanuel.  
Such butter and such honey shall he eat  
That He shall know to choose the good, letting  
The evil go."

And when the Maiden raised  
Her eyes in awe, before her gainst the darkness  
Rose a light, a pillar like unto the one  
That Moses saw. Afraid, she cried, "How can

<sup>36</sup> Ave.



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*The Annunciation—The First Mass*

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This thing be seeing no man hath known me?"

And

A voice answered, "The Holy Ghost shall come  
To thee therefore that holy thing which shall  
Be born of thee shall be called the Son of God.  
With God nothing shall be impossible. Even  
Elizabeth, thy cousin, hath conceived in her  
Old age."

The Maid came swiftly from the inner  
Cloister out to Anna, trembling but brave,  
And told her of this. The Prophetess did comfort  
Her and gravely summoned her to go  
With her to Siloam.

And there at midnight she lay  
Her down on stones that formed a cross at one  
Side of the pool, and east and west and north  
And south it spaced dimensions. The coarse white robe

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*The Virgin Birth Illumined*

---

Of Essen was not more white than her face pale  
With fasting and with prayer, for well knew Anna  
That fasting women oftenest mother sons.  
Her long dark hair enveloped her and where  
Its two strands joined, below the virgin zone,  
The Prophetess entwined a red, red rose.  
About the Maiden's strong fine brow a fillet  
Held phylactery, and firm about one rounded  
Arm an amulet and on the other  
Like a shield, white fleece of goat that had  
Been sacrificed for her, and held fast in  
The hands who's fingertips pressed fingertips  
Its precious Bozear stone.

Then came that Anna  
Who had borne the Maid and placed seven lighted  
Candles in the candlesticks that were  
Around her. And silently came Simeon and warm  
From his right hand to Prophetess the shell

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*The Annunciation—The First Mass*

---

Who's tip he guarded with his palm. Behind  
Him followed two who bore between them in golden  
Censer from Temple altar live coals where smoked  
The frankincense. These two who bore these prayers  
Of saints were Josephs, and one seemed dazed and walked  
As if from sleep just roused. The other, who's  
Gaze challenged all, yet bowed and knelt the while  
That Simeon placed there the sacred fire. So for  
Brief moment mingled ancient law and new,  
The sacerdotal and the law of love.

Eyes for brief moment raised to Heaven, tense hands  
Who's fingertips pressed hard on fingertips:  
While over all did brood the Sacred Seventh.

Raising the oaken staff, pointing above  
The aged Prophetess sank to her knees,  
On one side supported by Temple's grave Priest  
And heavily leaning on Chancellor's arm

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*The Virgin Birth Illumined*

---

Where staff pointed upward went great Judah's son.  
Suspended from the oaken staff an ancient  
Filfot hung, which sharply smote with sistrum  
Now pealed like <sup>37</sup> angelus bell. With strong voice that  
Belied her years Anna, the Priestess, sang,  
The while she knelt with gentle touch beside  
The Maid.

“Oh longed for Maid of Judah's house  
Be not cast down, for great is Holy One  
Of Israel in thy midst. <sup>38</sup> Sing unto the Lord  
For he hath done most excellent things. Behold  
This shall be known in all the earth though for  
A time and a half the secret dwells where no  
One tells; It is our fight with hells.”

Rising,  
The Prophetess held high great Judah's staff

<sup>37</sup> The bell supposed from earliest times to drive away evil spirits.

<sup>38</sup> Vide Daniel.

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*The Annunciation—The First Mass*

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As if, like Moses, to strike a rock above.  
Obedient, they who trusted her and with her,  
God, gave signal to that Nicodemus,  
Who thru clean brook's bed had just before  
Drawn living fire warming a living stream.  
Led by the Priest with David's harp, two Josephs  
Joined their voices,

    "Oh, come let us worship  
And bow down. Oh all the works of the Lord  
Bless the Lord. Praise and exalt Him above  
All forever; bless the Lord in all his works  
In all places. Bless the Lord, Oh my soul!"

\* \* \*

Oh rose the secret keep of where the fountain  
Fell, till science bids thee clear the Virgin's  
Name, oh never tell.

    The white fleece that  
Was tossed as in a storm lay stilled like crested

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*The Virgin Birth Illumined*

---

Foam across the Virgin breast, half veiling  
With its fringing edge the startled Virgin  
Face, where trembling lashes held hot tears  
That fell on staff which lay beside the altar  
Stones. Fast in a priest's sleeve reverently  
The Prophetess encased a shell now deeper  
Crimsoned o'er. Still held on agnus castus  
By singing tube, now silenced, of sacrificial dove.

Now leaning hard on Judah's staff the Prophetess,  
"Lo, Simeon, the Maid is to the Temple  
Dedicate and in a priest's house must dwell  
Ordinate, with Zacharias and Elizabeth  
For full three months. Lo I am spent and wait  
Here. Call Nicodemus."

And on a bier who's covering  
Two Josephs spread, on fleece from sacrificial  
Lamb was borne that called "the Lord's anointed

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*The Annunciation—The First Mass*

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And Heaven's Queen." And when at Zacharias'  
Door they stood, the rosy dawn paled crescent  
Istar where she hung dethroned forever  
By this mortal "Queen of Heaven and Earth."

And over her hands raised high, spake Simeon,  
"Behold! Not in a corner was this done,  
For we are witnesses of great Compurgatory Ordae!  
The Lord make the woman that cometh to thy house  
To be with Elizabeth, like Rachel and Leah  
Which of old did build house of Israel!  
The Lord is a God of knowledge, by Him are actions  
Weighed. In Bethlehem this Virgin shall be  
Illustrious and the shout of a King shall be heard  
In the land."

And Elizabeth spake out with a loud  
Voice and said, "Blessed art thou among women, blessed  
Fruit of thy womb. Whence to me that the Mother of

<sup>89</sup> Ruth 2-15.

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*The Virgin Birth Illumined*

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My Lord cometh for lo! on thy salutation the babe  
In my womb leaps for joy! And blessed is she  
That hath faith; there shall be performance of  
Those things told her of the Lord.”<sup>40</sup>

And the witnesses  
Lifted up their voices and said, “My soul doth magnify  
The Lord and rejoiceth in God, for he hath regarded  
The low estate of His hand-maiden. Behold,  
From henceforth all generations shall call her Blessed.  
He that is mighty hath done to her great things,  
And His mercy is on them that fear Him from generation  
Unto generation. He hath shown strength with His arm;  
He hath scattered the proud in the imagination  
Of their hearts; He hath put down the mighty  
From their seats and exalted them of low degree.”<sup>41</sup>

<sup>40</sup> Luke 1.

<sup>41</sup> Psalms 34.3, 35.9. 1 Samuel 1, Psalms 139.6, Matt. 3.12, Psalms  
71.19, 126.23, 3.9, Genesis 17.7, Exodus 20.6, Psalms 118.15,  
Isaiah 40.10, 52.10, Psalms 33.10, Job 5.11.



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*The Annunciation—The First Mass*

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Pale and sad the Councillor, worn from wandering  
Far on rocky fastness of the hills,  
When this great day was drawing to a close.  
His sandled feet were bleeding but both hands  
And lips were clenching when he found the aged Anna  
Brooding and alone.

“Reproach me not,  
Oh Councillor, I have bereft myself of one  
Who’s gentle ministering soothed my too heavy years.  
Thy happiness nor mine concerns us now.  
Perchance in fields Elysian, when life is done,  
It may be given thee where Rhadamanthus  
Reigns to feel from out the depths a presence  
Come and it shall be to thee or her  
Or God, for all of these are Love. But now,  
Oh gird thee for thy work, Councillor.  
My searching out the Scripture now doth bring

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*The Virgin Birth Illumined*

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A fear. Oh, woe is us if they reject  
Their King.”

“Oh woman, mad and strange, how dost  
Thou rave. How can a King come from such sorcery?”

“Trust me as I trust thee and thy great love  
For the blessed Maid. The King will come, but now  
By my prophetic soul the tyrant, Herod,  
May contrive that Israel shall reject  
Him! Isaiah sayeth, ‘He was led as a lamb  
To the slaughter.’ But thou and I must work together  
For this cause. Our Scripture sayeth, ‘Out  
Of Egypt have I called my son!’ Be ready,  
Councillor, to get thee to that Nitra-Vallis  
And find a place where these three shall abide  
In peace until this Herod’s rage is spent.”











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